

# Cuneiform Inscriptions

transcribed into

## Sanskrit and Avesta

10368

BY

SHAPURJI KAVASJI HODIVALA, B.A.

WITH A

FOREWORD AND A BRIEF SKETCH  
OF THE AUTHOR

BY

SHAMS-UL ULAMA DR. SIR JIVANJI JAMSHEDJI MODI,  
KT., C.I.E., B.A., Ph.D., LL.D.



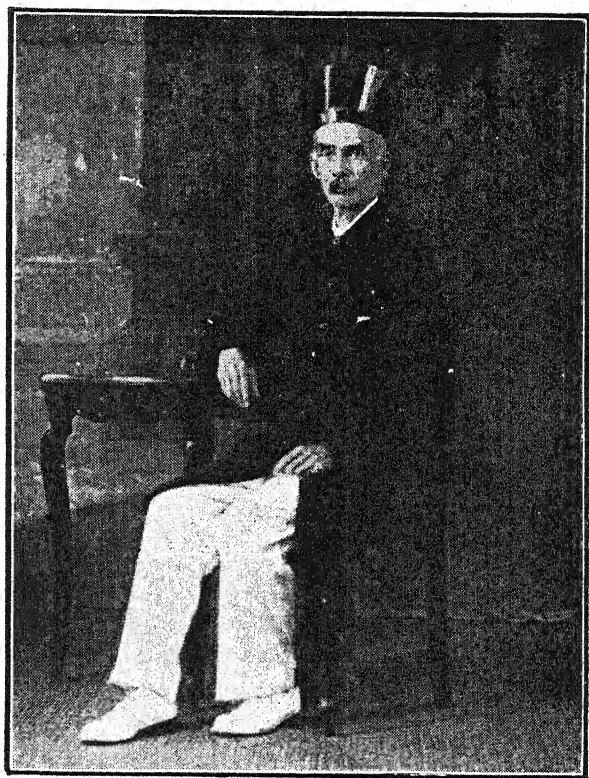
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THE LATE MR. SHAPURJI KAVASJI HODIIVALA, B.A.

*Born: 26-7-1870.*

*Died: 13-6-1931.*





## FOREWORD.

It gives me pleasure to say a few words to introduce to its readers this posthumous work of the late Mr. Shapurji Kavasji Hodivala who died on 13th June 1931. This is his second posthumous work for which I pen my Foreword, the first being his Gujarati book "The History of the Seth Family" (સેથ વાલજીના ઇતિહાસ). My pleasure of writing this Foreword is a melancholy pleasure. I would have been much more pleased to write the Foreword at his desire in his life-time, because I had some correspondence with him, in this matter and had the pleasure of encouraging him in the work.

The study of the Avesta language and the study of the Cuneiform Inscriptions have mutually helped one another. The doubt, at first thrown upon the genuineness of the Avesta language, by Sir William Jones, who said that Anquetil du Perron, who first brought the Avesta to the notice of the savants of Europe, was duped by the Parsee priests of Surat, had continued for some time. That doubt was removed by the discovery of the Cuneiform Inscriptions and their decipherment. The Avesta, on its part, helped the decipherment and the understanding of the Cuneiform Inscriptions. Dr. Haug puts the case properly, when he writes as follows:—"The importance of the Avesta language for antiquarian and philological researches became more generally known, chiefly in consequence of the attempts made to read the Cuneiform Inscriptions found in Persia. The first language of these inscriptions (which are engraved at Persipolis and on the rock of Bisutân in three languages) is an Aryan one, and decidedly the mother of the modern Persian. Its very close affinity

to the Avesta language struck every one at the first glance; hence the great importance of this language for deciphering these inscriptions was at once acknowledged. That circumstance removed many doubts which were still entertained, *especially in England*, about the genuineness of the Avesta language ”.<sup>1</sup>

I have italicised above the words, *especially in England*, to note, how even scholars are carried away, or prejudiced, at times, by their love for their country, and, consequently, by their love for their confrères of that country, who have propounded certain views under certain circumstances. Anquetil du Perron had, wittingly or unwittingly, most probably unwittingly, roused and wounded the feelings of young William Jones by his rather careless way of expressing his views about some English scholars of Oxford. So, William Jones, who, later on, was called, for his literary discoveries, the “Columbus of Oriental Studies,” was up with strong words against him, at the first opportunity, and ran down Anquetil du Perron, and much more ran down his Zend Avesta. The doubts he cast upon the genuineness of the Avesta continued long in Europe. As Professor Darmesteter very properly says, in this quarrel between Anquetil du Perron and William Jones, “the Zend Avesta suffered for the fault of its introducer, Zoroaster for Anquetil ”.<sup>2</sup>

However, in the long run, some time after Anquetil’s publication of his three splendid—really very splendid, looking to those early times—volumes of his Zend Avesta, William Jones himself began to be benefitted by them. He himself says: “When I perused the Zend glossary<sup>3</sup> I was unexpressibly surprised to find that six or seven words in

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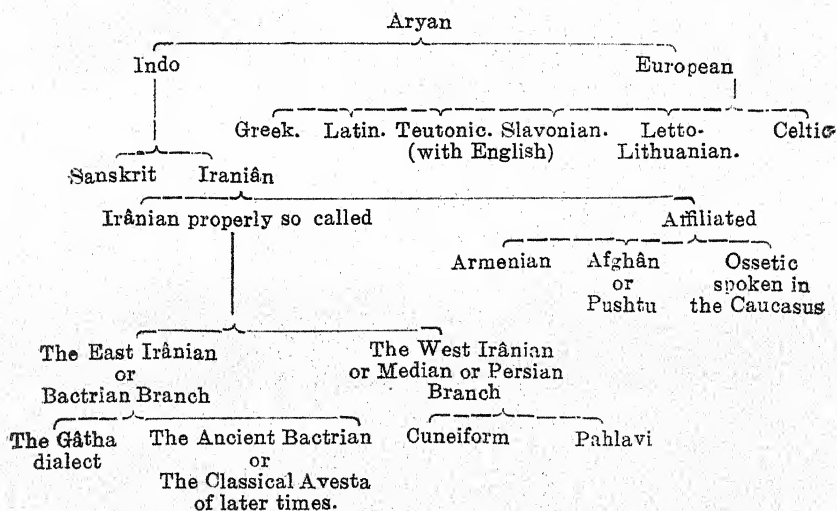
1 Haug’s Essays on the Parsees, 2nd Edition, page 32.

2 S.B.E., Vol. IV, 1st Ed. Introduction p. XV.

3 Vide Anquetil’s Zend Avesta, Tome II, pp. 433-475.

ten are pure Sanskrit.”<sup>1</sup> As Darmesteter says, “It was a great thing that the near relationship of the two languages should have been brought to light.”<sup>2</sup> As I have said elsewhere,<sup>3</sup> the services of Anquetil du Perron are not sufficiently recognised as they ought to be.

From this brief survey, we see, how these three languages are closely related, and how their study have helped each other. I give below, a table of the different branches of the great Aryan or Indo-European group, which shows, at a glance, the position of these three languages in the group and their relationship:—



The first attempt of transcribing a Cuneiform Inscription into Avesta was made by the late Mr. Kharshedji Rustamji Cama, in whose honour the Institute, in the Journal of which Mr. Hodivala's paper was first published,

1 Asiatic Researches, Vol. II, s. 3.

2 S. B. E., Vol. IV, Introduction pp. XX-XXI.

3 My "Presidential Address" at the 4th Oriental Conference at Allahabad.

is founded. While writing in 1866, on the Astodans at Naqsh-i Rostam and on their Cuneiform Inscriptions, in his *Jarthoshti Abhyas* (No. 5, pp. 247-249), he transcribed a part of the Behistun Inscription in Avesta. "Dr. Geldner, also, has taken the same inscription of Darius for his rendering into the Avesta. He has treated only a small part, while Mr. Cama has treated a large part of the Inscription. Their renderings differ in this, that while Mr. Cama has tried to reproduce the Avesta in the phraseology of the Avesta itself, and so, has coined some of the words, Dr. Geldner has used only the Avesta words, found in the extant Avesta. For example, for the Cuneiform word *hyô* (*i.e.*, who), Mr. Cama has coined a similar word *hyô* (𐬕𐬀𐬎𐬎), while Dr. Geldner has given the word *yô* (𐬕𐬀), which is actually in use. Dr. C. Kossowicz gives the rendering of Mr. Cama in his book of Inscriptions. (*Palaeo-Persicae Achaemenidarum* (1872), Part II, *Interpretatio et Commentarii*, page 82)."<sup>1</sup>

Mr. Shapurji Kavaji Hodivala's work in the matter of the Behistun Inscription is on a large scale and it presents a transcription in all the three languages with translation underneath. It will be of very great use to the students of these languages.

JIVANJI JAMSHEDJI MODI.

Colaba, Bombay,  
27th September 1931.

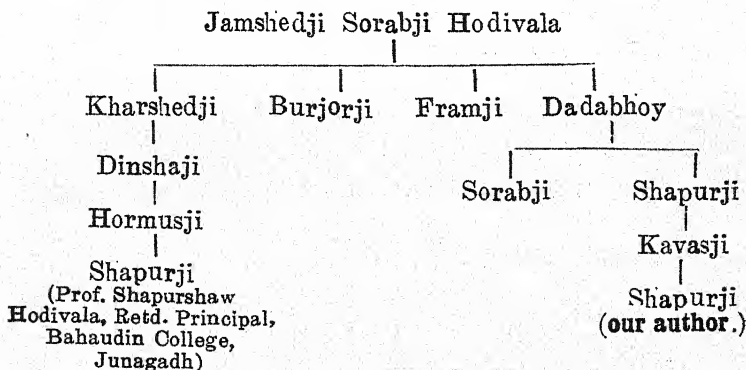
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<sup>1</sup> *Vide* my "Glimpse into the Work of the B. B. Royal Asiatic Society during the last 100 years, from a Parsee Point of View", page 60.

## A BRIEF OUTLINE OF MR. SHAPURJI KAVASJI HODIVALA'S LIFE.

Mr. Shapurji Kavasji Hodivala was born on 26th July 1870. His surname "Hodivala" (*i.e.*, one possessing *hodis*, હોડિ, *i.e.*, boats) carries our thoughts to two or three centuries hence, when, among the various trades that the Parsees of Gujarat practised, one was that of plying boats for trade on the Western Coast of India.<sup>1</sup>

The following table shows his descent from Jamshedji Sorabji Hodivala, who had, in 1801, associated himself in the work of presenting an address and a sword to Captain Selby, the then Commodore at Surat, and also in that of appreciating the deserving work of Mr. Kane, the Chief Judge of Surat in 1810:—




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1 *Vide* my "A Few Events in the Early History of the Parsees and their Dates", p. 24, n. 1. For the Portuguese documents referring to the sea-trade of the Parsees, *vide* the Portuguese paper "Anglo-Lusitano" of 13th and 27th December 1902, and 3rd, 10th and 24th January 1903. These documents throw some light upon the affairs of the Parsees of Tarapore and adjoining towns abouts 3 centuries ago. (*Vide* "Jartoshti," pp. 170-177).

Mr. Shapurji Hodivala passed his Matriculation in 1888 and joined the Deccan College at Poona, where he took up Sanskrit for his second language and learnt it under the late revered Professor Dr. Sir Ramkrishna Gopal Bhandarkar. I remember Mr. Hodivala, now and then, speaking very reverently and gratefully of Dr. Bhandarkar as his esteemed *guru*. He, later on, at times, even consulted his *guru* on certain Indo-Iranian literary questions. He took his degree of Bachelor of Arts in 1893.

He then prosecuted his studies further and learnt Avesta. Early after taking his degree, he joined the office of Mr. Kavasji Jalbhoy Seth as his private secretary and worked there upto the end of his life, rising by strenuous good work to a good post and was much esteemed by his good master. His last book, a posthumous work, was, as said above, the History of Kavasji Seth's family, founded by Rustam Manock, a great Parsee of his time, who had accompanied England's ambassador, Sir William Norris, to the Court of Aurangzeb.<sup>1</sup>

After attending to his duties at his office, he attended to his studies and, now and then, gave advantage of these studies to his people, writing in various Parsee papers. He was an active member of the Zarthoshti Din-ni Khol Karnari Mandli (The Society for making Researches in Zoroastrianism), the Gatha Society, the Parsi Lekhak Mandal, of which he was also the vice-president, the Rahnumae Society, and read several papers and delivered lectures before them. In 1923, he was elected, by the K. R. Cama Oriental Institute, its Government Research Fellow for that year, when he

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1 *Vide* my paper on "Rustom Manock (1835-1721) the Broker of the English East India Company (1699 A.C.) and the Persian Qisseh (History) of Rustam Manock." (*Vide* Jour. B. B. R. A. Society, New Series, Vol. VI, Nos. 1 and 2, pp. 1-220. (*Vide* my Asiatic Papers, Part IV, pp. 101-331.)

delivered a series of six Lectures under the title of Indo-Iranian Religion. I had the pleasure of publishing these Lectures in the Journal of the Institute as its Editor. The Lectures were published under a book form with an appreciative Foreword from the pen of the Hon'ble Mr. Sachchidananda Sinha, Bar-at-Law, the then Finance Member of the province of Bihar and Orissa. In that Foreword, the Hon'ble Mr. Sinha writes of Mr. Hodivala :—

“Mr. Hodivala has already made his mark in the realms of scholarship by his earlier work called *Parsis of Ancient India*, which displayed a spirit of research deserving of acknowledgment at the hands of students interested in throwing light on that obscure period of Indian history, which he dealt with in his book. In his present work, which I have the honour to introduce, the talented author has embodied the result of his researches in the realms of Indo-Iranian Mythology and Philosophy.” (p. VII.)

This work of Mr. Hodivala has been the medium of drawing a few kind and appreciative words for the whole Parsee community from the Honourable Member who has so kindly and appreciatively written the Foreword. I am pleased to read in this Foreword a reference to my statement about, what may be termed, a promise by the then leader of the Parsees, who landed at Sanjan, about 12 centuries ago. The Hon. Mr. Sinha writes :—“I have read in an essay by Dr. Jivanji Jamshedji Modi that the Parsi Dastur who headed the first band of Parsis that landed on the very hospitable shores of India, after the Arab conquest of Persia, said to the ruling Hindu Prince of Sanjan—‘Hami Hindustânra yâr bâshim’, which means ‘We will be the friends of India’, and Dr. Modi claims that the Parsi community ‘has done its best to be true to the promise of being friendly to Hindustân’. No fair-minded person, familiar

with the history of India since the Parsis came to the country, can doubt the correctness of Dr. Modi's assertion. The Parsis have repaid their debt to India by having taken a very prominent and active part in the material, social, *intellectual* and political advancement of Western India, in particular, and India, in general”.

I italicise the word *intellectual* in the above quotation, and say, that the late Mr. Hodivala was one of those who recently played a good part in the intellectual advancement of this Presidency by his excellent writings which pointed to the association of the Hindus and Parsees, from very early times, in the matter of the advancement of the Indo-Iranian branch of the great Aryan stock. I had pleasure of reading, on some occasions, appreciative remarks from Sanskrit scholars like Prof. D. R. Bhandarkar and others about Mr. Hodivala's work, in their letters to me. At times, recently, when Hindu scholars made inquiries from me on some Indo-Iranian subjects, I referred them to Mr. Hodivala's books.

He had also delivered several lectures in Gujarati before the Rahnumae Sabha, a society of which the principal aim was to seek Progress for the community in religious and social matters. I append here a list of the books and booklets which Mr. Hodivala published as the result of his studies.

જુહીન સવાલ સંબંધી રીપોર્ટ ... 1904

કુરવરદેગાનનાં દીવસો-ધર્મના કુરમાન પ્રમાણે ચોખ્ખા  
પાંચ, ધરાનના રેવાજ પ્રમાણે દશ, હિંદના રેવાજ પ્રમાણે  
૧૬-૧૮ ... 1905

Zarathushtra and His Contemporaries in the Rig-  
veda with the Date of Zarathushtrian Calendar... 1913



Parsis of Ancient India	...	1920
ગુજરાતી શાહલી તથા લેખન પદ્ધતી	...	1922
દીની કઝીસો-ક્રિયાઓ યર વખતે કરવાની ફરજ	...	1922
ધરાનશાહની તવારીખ	...	1928
Indo-Iranian Religion	...	1925
પુરાતન ઇરાની પંચાંગો	...	1930
Parsi Viceroy and Governors of Kathiawar Jamshed in the Avesta and the Vedas—An essay in the Sir J. J. Madressa Jubilee Volume...		1916
The sixteen Sanskrit shlokas given in Dastur Aspandiarji Kamdinji's Book—An essay in Dastur Hoshang Memorial Volume	...	1918
Mobed Chanda and Kabiseh—An essay in Dr. Jivanji Jamsedji Modi Memorial Volume	...	1930
Seth Khandanni Tavarikh (in press)	...	1931



## INTRODUCTION

The author of this small scholarly work my late revered father Mr. Shapurji Kavasji Hodiwala breathed his last on the 13th June 1931 after a brief illness of about 17 days. Like a bolt from the blue his sudden demise came to us as we were quite sure the Great Reaper's choice will not fall upon his saintly soul so soon. It had been the long-standing desire of my late father to place before the public in general and scholars in particular, in a clear and simple way the study of Cuneiform Inscriptions thereby presenting a transcription of the various languages co-related thereto. His object in labouring day and night over this very important work was to be of some use not only to scholars but also to the student world of these languages. This work was entirely completed by the author during his life-time but before it could see the light of the day to the very great regret of all he expired leaving it as his second posthumous work—the first being "Seth Khandanni Tavarikh" now in press.

I have been encouraged to send this work on its way by the great success which has attended the publication of other works from my late father's pen and the commendation he has received from the public for the "faculty of expressing himself clearly" and in simple language, making the studies of practical use and help to a wider range of people than books of this class usually reach.

I may be lagging behind in my duty if I do not express my own personal thanks to Dr. Sir Jiwanjee Jamsedjee Mody who with simply one word from my mouth consented with great pleasure to contribute the Foreword as also the brief sketch of the author's life. The whole public is

fully aware of the rare abilities and rara-avis qualities of Dr. Mody as a scholar of all scholars and how busy he keeps himself throughout the whole day. My special thanks are therefore due to him all the more for contributing his valuable and learned Foreword as also the brief sketch of the author within a very short time. The same may be said of Mr. Hosang T. Anklesaria, the proprietor of Fort Printing Press, who so generously volunteered to help me in bringing to the light of the day this most important posthumous work of my late father.

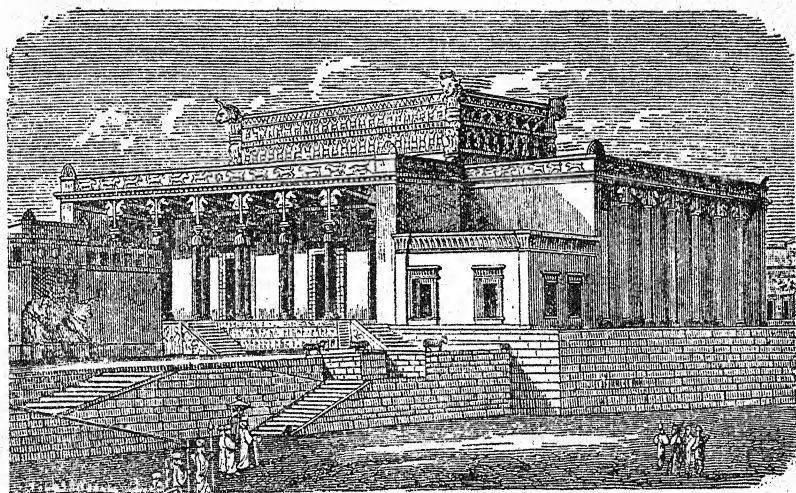
Should this unpretentious book prove to be the means of helping a large proportion of my fellow-beings then I shall with pride say "I have done my duty".

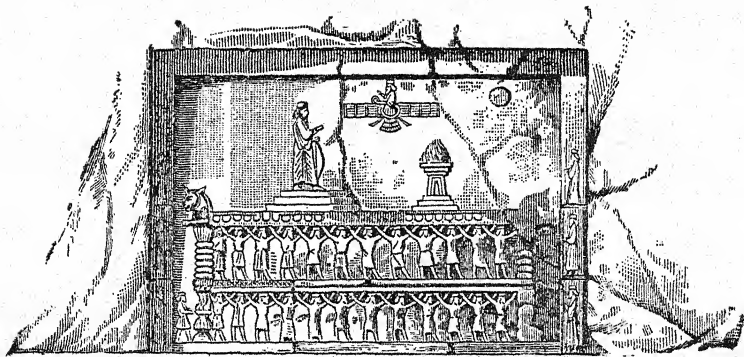
ARDESHIR SHAPURJI HODIWALLA,  
B.A., LL.B.

Mohamadi Minar,  
Opp. Cama Baug, Bombay,  
8th October 1931.

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CUNEIFORM INSCRIPTIONS TRANSCRIBED  
INTO SANSKRIT AND AVESTA.

## BEHISTAN INSCRIPTIONS

COLUMN I

1. *Adam Dārayava(h)ush khshāyathiya(h) vazraka(h)*<sup>1</sup>

अहं	दारयवहुः	क्षत्रियः	वज्रकः
I (am)	Dārius	the King	mighty

1 Pers. "buzorga"; वज्रक lit. "adamantine", hence "great". Paul Horn always reads *h* at end of words, where we would expect a visarga in Sanskrit. Tolman omits it in his "Ancient Persian Lexicon". *Vasra* by change of letters becomes *Zaura* (old). Mr. Punegar (who has kindly examined the paper and to whom we shall hereafter refer to as P.) suggests 𐎧𐎠𐎧𐎡𐎹, 𐎧𐎠𐎧𐎡𐎹, "mighty" (from 𐎧𐎠𐎧𐎡𐎹 to be vigorous). 𐎧𐎠𐎧𐎡𐎹 means "king" (Vd. 2, 8); we have used the adjectival form 𐎧𐎠𐎧𐎡𐎹 (kingly) as noun throughout to suit the Achæmenian and Sanskrit forms phonetically.



















[illegible]

<i>abara(h)</i> ,	<i>yathā</i>	<i>ima(h)</i>	<i>kṣshathram</i>
अभरत्	यथा	इमत्	क्षत्रं
•𑀅𑁆𑀭𑀸𑀓𑀾𑀢𑀺	•𑀲𑀻𑀧𑀼𑀱𑀽𑀢𑀿	•𑀅𑀸𑀮𑀶𑀤	•𑀕𑀷𑀰𑀳𑀡𑀴𑀬𑀯𑀪𑀸
gave,	so that	this	Kingdom

<i>adāry.</i>	<i>Vashnā</i>	<i>A(h)uramazdāha(h)</i>
अधारि	वासना	अहुर्मज्दस्य
<sup>1</sup> . 𐬀𐬵𐬀𐬭𐬀	𐬵𐬀𐬶𐬀𐬭𐬀	𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬵𐬀𐬭𐬀
was obtained (by me). By the grace of Ahuramazda		

<i>iṃa(h)</i>	<i>kḥshathram</i>	<i>dārayāmīy.</i>
इमत्	क्षत्रं	धारयामि
-	-	-
this	kingdom	I hold.

10. <i>Thāṭiya etc., Ima(h)</i>	<i>tya(h)</i>	<i>manā</i>	<i>kartam</i>
इमत्	त्यत्	मम	कृतं
५-८३	५-५७	५-८६	६६९६१६७
This (is)	what	by me	was done

<i>pasāva(h)</i>	<i>yathā</i>	<i>kshāyathiya(h)</i>	<i>abavam</i>
पश्वा वा	यथा	क्षत्रियः	अभवम्.
𑂣𑂰𑂩𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏			





<i>Yathā</i>	<i>Ka(n)bujiya(h)</i>	<i>Bardiya</i>	<i>avāja(n)</i>
यथा	कंबुजियः	बर्दियं	अवाहन
𐎶𐎠𐎥𐎶𐎥𐎶𐎥	𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥
When	Kambujiya	Bardiya	slew

<i>Kārahya<sup>1</sup></i>	<i>naiy</i>	<i>azdā<sup>2</sup></i>	<i>abava(h),</i>	<i>tya(h)</i>
कारस्य	नहि	आज्ञा (ज्ञानं)	अभवत्,	त्यत् <sup>3</sup>
𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥
to the army	no	knowledge	(there) was,	that

<i>Bardiya</i>	<i>avajata(h).</i>	<i>Pasāva(h)</i>
वर्दियः	अवहतः	पश्चा वा
𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥
Bardiya	was killed.	Then

<i>Ka(n)bujiya(h)</i>	<i>Mudrāyam</i>	<i>ashiyava(h)</i>
कंबुजियः	मुद्रायं	अच्यवत् <sup>4</sup>
𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥	𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥
Kambujiya	to Egypt	went.

<i>Yathā</i>	<i>Ka(n)bujiya(h)</i>	<i>Mudrāyam</i>	<i>ashiyava(h)</i>
When(यदा)	Kambujiya <sup>5</sup>	to Egypt	went

1 Cf. Pers. 𐎧𐎡𐎢𐎶𐎥𐎶𐎥𐎶𐎥 "warrior", समरं-कार, युद्धं-कार. 2 This word seems to be a noun. Cf. 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥. Tolman in his Lexicon takes it to be middle Pers. *azd*. Sk. अद् "clearly, surely." Note that 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 occurs in Ys. 50-1, as 2/8 imperative of 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 (अह्) to speak. Punegar takes it to be 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 (7/1 of 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥, root 𐎡𐎠𐎥𐎶𐎥𐎶𐎥, 𐎡 and 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 interchanged). 3 Conjunction; see col. 4-4. 4 From 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 "to go", or असवत् from 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥 "to go". According to Tolman and Paul Horn, *ashiyava(h)* is 8/1 imperfect of *Shiyu*. Av. *Shu*, Pers. شدن. Cf. the form 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥. P. suggests 𐎡𐎠𐎥𐎶𐎥𐎶𐎥𐎶𐎥. 5 As above,



<i>hachā</i> सचा	<i>Paishiyā(h)uvādāyā.</i> पैशियाहुवादया	<i>Arakadrish</i> अरकद्रिः	
from	Paishiyāhuvādā.	(There is) Arakadri	
<i>nāma(n)</i> नाम्ना	<i>Kaufa(h);</i> कूपकः <sup>2</sup>	<i>hachā</i> सचा	<i>avadasha(h)</i> अतः
named	mountain;	from	there
<i>Viyakhnahya</i> वियख्नस्य	<i>māhyā</i> मासस्य	14 १४	<i>rauchabish</i> रुचामिः (रुमिः)
In Viyakhna	month	with 14 days	
<i>thakatā</i> सक्ता(मिः)	<i>āha(h),</i> आस	<i>yadiy</i> यदि	<i>udapatatā.</i> उदपतत्
completing	(it) was,	when	he revolted. He

1 Fam. name of Pasārgada, according to Justi. 2 Rock. 3 Cf. 4 or 5 روزن रुच्, रोचिस्. 6 सक्तामिः "attached," "completed." Av. adj. "stretched as a bow" (Kanga's Dict. p 230), here used as a noun, meaning "stretching". In his Lexicon (p. 95) Tolman changing his previous opinion and the general translation as loc. sg. "In completed course", thus translates:—"In the month of...(so many) days were completing their course". Bartholomae, changing his opinion, takes *thakatā* as nom. pl. and *thakatam* as nom. sg. and as adjectival predicates. See Paul Horn's note p. 239 "Avesta, Pahlavi and Ancient Persian Studies". Punekar takes the root to be 𐬥𐬀𐬭𐬀 "to arrange", "to appoint", "to fix"—"It was fixed up by the 14th day of the month". So Av. 𐬥𐬀𐬭𐬀.



<i>Pārśa(h)</i>	<i>utā</i>	<i>Māda(h)</i>	<i>utā</i>	<i>anīyā</i>
पार्सान्	उत	मादान्	उत	अन्यान्
𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀲𑀸𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀲𑀸𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓
to the Persians	and	Medians	and to	other

<i>dahyāva(h)</i>	<i>Khshathram</i>	<i>hauv</i>	<i>agrabāyatā</i> <sup>1</sup>
देशान्	क्षत्रं	असौ	अग्रभयत्
𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓
provinces.	Kingdom	he	seized.

<i>Garmapadahyā</i>	<i>māhyā</i>	<i>IX</i>	<i>rauchabish</i>
गर्मपदस्य	मासस्य	९	रुचिभिः (रुमिः)
𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓
In Garmapada	month	with 9	days

<i>thakatā</i>	<i>āha(h)</i>	<i>khshathram</i>	<i>agrabāyatā.</i>
सक्ता (मिः)	आस	क्षत्रं	अग्रभयत्
𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓
completing (it) was	(that) the kingdom	he	seized.

<i>Pasāva(h)</i>	<i>Ka(n)bujiya(h)</i>	<i>(h)uvā-marshīyush</i>
पश्वा वा	कंबुजियः	खमृत्युना
𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓	𑀧𑀸𑀓𑀾𑀢𑀺𑀓
Afterwards	Cambyses	by his own <sup>4</sup> death

*amriyatā*  
अम्रियत<sup>5</sup>  
𑀧𑀸𑀓𑀾𑀢𑀺𑀓  
died.

1 In the Lexicon, Tolman reads agarbāyatā. 2 See Kanga's Dict. p. 166. Cf. Rv. 1-81-7 संग्रभाय. The root गृह्, ग्रम् (Vedic) is as if of 10th class. See Yt. 5-65. 3 𑀧𑀸𑀓𑀾𑀢𑀺𑀓 (7/1 stem) (P.). 4 By a self-imposed death. 5 Pass. imperf. 8/1; अमृत Aor. 8/1. Av. form is pass. imperf. 8/1.











maiy

मह्यं

𐭠𐭣𐭥𐭥

me

upastām

उपस्थं<sup>1</sup>

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

assistance

abara(h)

अभृत<sup>2</sup>

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

gave.

Bāgayādaish māhyā X rauchabish thakatā āha(h)<sup>3</sup>

avathā

adam

hadā

kamnaibish

martiyaibish

एवं अथ

अहं

सह

कतिभिः

मर्त्यैः

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

Thus (then)

I

with

few

men

avam

Gaumātām

tyam

Magum

avājanam

इमम्

गौमातं

तयं

मगुं

अवाहनम्

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

this

Gaumāta

who (was)

Magian

I slew

utā

tyaishaiy

fratamā

martiyā

उत

तस्य

प्रथमाः

मर्त्याः

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

and

those his

foremost

men,

anushiyā

aha(n)tā

Shikaya(h)uvatish

nāmā

आसत

अनुशयिनः

आसन् (तान्)<sup>7</sup>

शिकयहुवतिश

नाम्ना

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥

(who his) followers were. (There is) Shikayahuvatish named

1 Sk. "lap". 2 Aor. 3/1 3 Imperf. 3/1. 4 See para

11. Taking āha(n) as the reading, Tolman thus translates:—

In the month of Bāgayādi 10 days were coming to the end.

(Lexicon p. 95). 5 Cf. 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥. 6 Enclitic

pronoun; it is 6/1 of 𐭠𐭣𐭥𐭥; 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 (𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥) (P.).

7 आसत (if. Atm.). 8 P. suggests 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥.

















<i>puṭhra(h)</i> पुत्रः 𐎱𐎠𐎼𐎿	<i>hauv</i> असौ 𐎧𐎡𐎹	<i>udapatatā</i> उदपतत् 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>Bābirauv</i> बाबिरौ 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹 <sup>1</sup>
son,	he	revolted	in Babylon.
<i>kāram</i> कारं 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>avathā</i> एवं अथ 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>adurujiya(h):</i> अदुह्यत् 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>Adam</i> अहं 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹
The army	thus	(he) deceived:	I
<i>Nabukdrachara(h)</i> नबुकद्राकरः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>amiy,</i> अस्मि, 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>hya(h)</i> यः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	
Nebuchadnezzar	am,	who (am)	
<i>Nabunaitahyā</i> नबुनैतस्य 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>puṭhra(h).</i> पुत्रः 𐎱𐎠𐎼𐎿	<i>Pasāva(h)</i> पश्वा वा 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>kāra(h)</i> कारः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹
Nabunaita's	son.	Then the army (people)	
<i>hya(h)</i> यः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>Bābiruviya(h)</i> बाबिरुवियाः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>haruva(h)</i> सर्वाः 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹 <sup>2</sup>	<i>abiy</i> अभि 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹
who (was)	Babylonian	all	to
<i>avam</i> एनं 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>Nadi(n)tabairam</i> नदिन्तवरं 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	<i>ashiyava(h)</i> अशियवत् 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹	
that	Nidintu-Bel	went (over).	

1 Cf. 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹 Kanga's Gr. p. 81. 2 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹 1/3 ibid. p. 157. We may also adopt the singular 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹, 𐎧𐎡𐎹𐎠𐎧𐎡𐎹𐎠𐎧𐎡𐎹.



*Adamshim*

अहं तं

1. 𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

him I

*avājanam.*

अवाहनम्

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

slew.

18. *Thātiy etc.,**Pasāva(h)*

पश्चा वा

*adam*

अहं

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

Afterwards

𐎠𐎡𐎹𐎢𐎺𐎠

I

*Bābirum*

बाबिरं

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

to Babylon

*ashiyavam*

अशियवम्

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

went

*abiy*

अभि

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

against

*avam*

एनं

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

that

*Nadi(n)tabairam,*

नदिन्तबैरं,

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

Nidintu-Bel,

*hya(h)*

यः

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

who

*Nabuk(u)drachara(h)*

नबुकुद्रचरः

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

Nebuchadnezzar

*agaubatā.*अगोपयत्,<sup>2</sup>

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

called (himself).

*Kāra(h)*

कारः

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

The army<sup>4</sup>*hya(h)*

यः

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

which (was)

*Nadi(n)tabairahyā*

नदिन्तबैरस्य

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

of Nidintu-Bel

*Tigrām*

तिग्रां

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

the Tigris

*adāraya(h)*

अधारयत्

𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠

held,

1 Or better 𐎠𐎡𐎹𐎢𐎺𐎠 on the analogy of 𐎠𐎡𐎹𐎢𐎺𐎠𐎡𐎹𐎢𐎺𐎠 Kanga's Gr. p. 141. 2 Imperf. 3/1 of 𐎠𐎡𐎹𐎢𐎺𐎠 to speak 10 cl. It may also be of 1st cl. 3 Causal of 𐎠𐎡𐎹𐎢𐎺𐎠. Punegar suggests 𐎠𐎡𐎹𐎢𐎺𐎠. 4 Here Tolman also translates *Kāra* as "army". 5 Imperf. 3/1 of 𐎠𐎡𐎹𐎢𐎺𐎠. See Kanga's Dic. p. 247.

<i>avadā</i> अवत	<i>a(h)ishtatā</i> अतिष्ठत	<i>utā</i> उत
• ۱۰۰۰۰۰۰۰	<sup>1</sup> ۱۰۰۰۰۰۰۰۰۰۰۰	• ۱۰۰۰
There	he stood (i.e. halted),	and
<i>abish</i> अभितं	<i>nāviyā</i> <sup>2</sup> नाविकः	<i>āha(h).</i> आस
• ۱۰۰۰۰۰۰۰	<sup>3</sup> ۱۰۰۰۰۰۰۰۰	• ۱۰۰
nearby him	a squadron of navigators	was.
<i>Pasāva(h)</i> पश्चा वा	<i>adam Kāram</i> अहं वारं	<i>mashkā(h)uvā</i> <sup>4</sup> मशकेषु
• ۱۰۰۰۰۰۰۰۰۰	• ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (?)	
Then	I the army	on floats of skins
<i>avākanam.</i> अवाक(वम्)	<i>Aniyam.</i> अन्यं	<i>(u)shabārim,</i> उष्टमरं
• ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰	• ۱۰ ۱۰ ۱۰	<sup>5</sup> ۱۰ ۱۰ ۱۰ ۱۰ ۱۰
placed.	One (part)	on camels

1 Imperf. 3/1 of ۱۰۰۰. See Kanga's Dic. p. 536 L 30.

2 Regarded as nom. f. from *nāv*, "ship." Foy regards it as loc. sing. The word means "floatilla." 3 P. Navigator = ۱۰۰۰۰۰, Yt. 5-61, Kanga's Eng. Av. Dict. 4 The reading "ma...kā(h)uvā" adopted by Paul Horn and *makāuvā* by Tolman was uncertain. Paul Horn rendered the passage thus:—"I dug down (i.e. I divided) my army in two parts (?)" He was doubtful. In the Lexicon Tolman says that the reading *mashkāuvā* *avākanam* is confirmed. It is in Persian a loan word (New Persian *mask*) and has reference to the manner of crossing the river, which has been in vogue from early times to the present day, i.e. on inflated skins or a raft or bridge supported by such skins (Tolman's Lexicon, p. 118). 5 ۱۰ ۱۰ ۱۰ (F).











## COLUMN II.

1. <i>Thātiy etc.</i> ,	<i>Pasāva(h)</i>	<i>Nadi(n)tabaira(h)</i>	
	पश्वा वा	नदिन्तबैरः	
	Then	Nidintu-Bel	
<i>hadā</i>	<i>kamnaibish</i>	<i>asbāribish</i>	<i>abiy</i>
सह	कतिभिः	अश्वपालैः (अश्ववहैः)	अभि
•••••	••••• <sup>1</sup>	••••• <sup>2</sup>	•••••
with	a few	horsemen	to
<i>Bābirum</i>	<i>ashiyava(h).</i>	<i>Pasāva(h)</i>	<i>adam</i>
बाबिरुं	अशियवत्	पश्वा वा	अहं
••••• <sup>3</sup>	•••••	•••••	•••••
Babylon	went.	Afterwards	I
<i>Bābirum</i>	<i>ashiyavam.</i>	<i>Vashnā</i>	
बाबिरुं	अशियवम्,	वासना	
•••••	••••• <sup>4</sup>	•••••	
to Babylon	went.	By the grace	
<i>A(h)uramazdāha(h)</i>	<i>utā</i>	<i>Bābirum</i>	
अहुर्मैज्दस्य	उत	बाबिरुं	
•••••	•••••	•••••	
of Ahuramazda	even	Babylon	
<i>agrabāyam,</i>	<i>utā</i>	<i>avam</i>	
अग्रभयम्	उत	एनं	
••••• <sup>5</sup>	•••••	•••••	
I seized	and	that	

1 See I-13. 2 No such compound exists in extant Avesta. P. suggests •••••. 3 Or •••••. 4 Cf. I-18. 5 See ••••• Kanga's Dic. p. 167.





4. *Thātiya* etc.

*Adakaiy*

*adam*

*ashnaiy*

अथ चैव

अहं

अश्नाय-अजनाय<sup>1</sup>

Then I on the march

*āham*

*abiy*

(H)*uvjam.*

*Pasāva(h)*

आसम्

अभि

हुव्जम् ।

पश्चा वा

was (i.e. marched) to Huvja. Then

*hachāma(h)*

*atarśa(n)*

(H)*uvjiyā.*

सचा मत

अत्रसन्

हुव्जियाः

from (of) me were afraid the people of Huvja.

*avam Martiyam*

*agrabāya(n)*

*hyashām*

एनं

मर्त्यं

अग्रभयन्

त्यः तेषां

That Martiya they seized. (He) who their

1 अजन् = going. Bartholomae regards *ashnaiy* as 7/1 meaning "march" (See Tolman's Lexicon p. 72) 2 Gātha 29-2. 3 On the analogy of ( ) = driving. Punegar suggests from √ "to pervade". 4 See II-2. 5 On the analogy of 6th cl. Imperf. 3/3. We have as imperfect 3/3 subj. Punegar suggests (1st Class). 6 (P.) 7 Just as 3/3 Imperf. of is not but (Kanga's Gr. p. 182), so we cannot have but, but. 8 6/3 of 3rd. pers. pron. is not available; but on the analogy of (ऐतेषाम्) we get (तेषाम्).

<i>mathishta(h)</i>	<i>āha(h);</i>	<i>utāshim</i>	<i>avājana(n)</i>
महिष्ठः	आस;	उत तं	अवाहन्
𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽	𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹 <sup>1</sup>
leader	was;	and him	they killed.

5. <i>Thātiy etc.,</i>	1	<i>martiya(h)</i>	<i>Fravartish</i>
	१	मर्त्यः	फ़वर्तिः
	𐎠	𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹
	One	man	Fravarti

<i>nāma(n)</i>	<i>Māda(h),</i>	<i>haur</i>	<i>udapatatā</i>
नाम्ना	मादः,	असौ	उदपतत्
𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹
by name	(was) Median.	He	revolted

<i>Mādaīy,</i>	<i>kārahya</i>	<i>avathā</i>	<i>athaha(h):</i>
मादे,	कारस्य	एवं अथ	अशासत्
𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹
in Media;	to the army	thus	he said:

<i>Adam</i>	<i>Khshathrita(h)</i>	<i>amiy</i>	<i>(H)uvakhshatrahyā</i>
अहं	क्षथ्रितः	अस्मि	हुवक्षत्रस्य
𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹
I	Khshathrita	am	Cyaxare's

<i>taumāyā.</i>	<i>Pasāva(h)</i>	<i>kāra(h) Māda(h)</i>
तोक्मः	पश्वा वा	कारः मादः
𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹	𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹
descendant.	Then	the army Median

1 We have the form 𐎠𐎢𐎽𐎡𐎹𐎠𐎢𐎽𐎡𐎹 in Vd. 8-74. See Kanga's Dic. p. 187. 2 See I-13.

<i>hya(h)</i>	<i>vithāpatiy</i>	<i>āha(h),</i>	<i>hachāma(h)</i>
यः	विशां पतिः	आस	सचा मत्
𐭠𐭵𐭩𐭥𐭥	<sup>1</sup> 𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥 𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥
which master of the province		was,	with me

<i>hamithriya(h)</i>	<i>abava(h)</i>	<i>abiy</i>	<i>avam</i>
अमेत्रियः	अभवत्	अभि	एनं
<sup>1</sup> 𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	<sup>3</sup> 𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥
inimical	became (and)	to	that

<i>Fravartim</i>	<i>ashiyava(h).</i>	<i>Haw</i>	<i>khshāyathiyu(h)</i>
फ्रवर्तिम्	अच्यवत्	असौ	क्षत्रियः
𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥
Fravarti	went over.	He	king

<i>abava(h)</i>	<i>Mādaiy</i>
अभवत्	मादे
𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥
became	in Media.

6. <i>Thātiy etc.,</i>	<i>Kāra(h)</i>	<i>Pārsa(h)</i>	<i>utā</i>	<i>Māda(h)</i>
	कारः	पार्सः	उत्त	मादः
	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥	𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥
	The army,	Persian	and	Median

1 See Kanga's Dic. p. 501. Tolman takes this to mean "which was in clans". Paul Horn takes it to mean "(the army) that was at home" that is the army formed by the natives of the province; this being a principle of King Darius (See Dastur Peshotan Volume, p. 248). 2 𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥𐭠𐭵𐭩𐭥𐭥 (P.)

<i>hya(h)</i>	<i>upā</i>	<i>mām</i>	<i>āha(h)</i>
यः	उप	मां	आस
𐎧𐎡𐎴	𐎧𐎡𐎴	𐎡𐎴𐎧	𐎡𐎴𐎧
which	with	me	was,

<i>have</i>	<i>kamnam</i>	<i>āha(h)</i>	<i>Pasāva(h)</i>
असौ	कतिपयः	आस	पश्चा वा
𐎧𐎡𐎴	𐎧𐎡𐎴	𐎡𐎴𐎧	𐎧𐎡𐎴
the same	small	was.	Afterwards

<i>adam</i>	<i>kāram</i>	<i>frāishayam.</i>
अहं	कारं	प्रेष्यम्
𐎧𐎡𐎴	𐎧𐎡𐎴	𐎧𐎡𐎴
I	an army	sent.

<i>Vidarna(h)</i>	<i>nāma(n)</i>	<i>Pārsa(h)</i>	<i>manā</i>
विदर्णः	नाम्ना	पार्सः	नम
𐎧𐎡𐎴	𐎧𐎡𐎴	𐎧𐎡𐎴	𐎧𐎡𐎴
Vidarna (Hydarnes)	named	Persian	(was) my

<i>ba(n)daka(h),</i>	<i>avamshām</i>	<i>mathishtam</i>
बद्धकः	एवं	महिष्टं
𐎧𐎡𐎴 or 𐎧𐎡𐎴	𐎧𐎡𐎴	𐎧𐎡𐎴
subject	out of them, this	great (=leader)

<i>akunavam.</i>	<i>Avathāshām</i>	<i>athaham:</i>
अकरवम्	एवं अथ तेषां	अशासम्:
𐎧𐎡𐎴	𐎧𐎡𐎴	𐎧𐎡𐎴
I made.	Thus to them	I said:

1 The adjective should be 1/1 or this word may be an adverb. Possibly neuter 1/1 (P.). 2 1/1 imperf. of 𐎧𐎡𐎴 4th cl. (See Kanga's Dic. p. 92 and Gr. p. 203). 3 See I-7.





<i>avadā</i>	<i>hamaranam</i>	<i>akunaušh</i>	<i>hadā</i>
अवतः	समरं	अकरोत्	सह
𐎠𐎡𐎴𐎧𐎺𐎠	<sup>1</sup> 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠	<sup>2</sup> 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠	𐎠𐎡𐎴𐎧𐎺𐎠
there	a battle	he made	with

<i>Mādaibish.</i>	<i>Hya(h)</i>	<i>Mādaishuvā</i>	<i>mathishta(h)</i>
मादैः	यः	मादिषु	महिष्ठः
<sup>3</sup> 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠	𐎧𐎺𐎠	𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠	𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠
the Medians.	Whoso among the Medians		great

<i>āha(h),</i>	<i>hauv</i>	<i>adakaiy</i>	<i>naiy</i>
आस	असौ	अधं चैव <sup>5</sup>	नैव
𐎠𐎡𐎴	𐎠𐎡𐎴	𐎧𐎺𐎠 𐎠𐎡𐎴	𐎧𐎺𐎠
was,	he	even then	did not

<i>adāraya(h)</i>	<i>A(h)uramazdāmaiṛy</i>	<i>upastām</i>	<i>abara(h).</i>
अधारयत्			
<sup>6</sup> 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠			
hold (his ground).	Aburamazda	me	assistance gave

*vashnū A(h)uramazdāha(h) kāra(h) hya(h) Vidarnahyā*  
By grace of Aburamazda, the army which was Vidarna's<sup>7</sup>

<i>arām</i>	<i>kāram</i>	<i>tyam</i>	<i>hamitriyam</i>
तं	कारं	त्यं	असैत्रियं
𐎠𐎡𐎴	𐎧𐎺𐎠	𐎧𐎺𐎠	<sup>8</sup> 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠
that	army	which (was)	inimical

1 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠 (P.) 2 Vd. 2-6, Kanga's Dic. p. 126. 3 Cf. 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠 Kanga's Gr. p. 68. 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠 (P). 4 See Kanga's Gr. p. 69. 5 See § 4. 6 Ys. 31-7 Kanga's Dic. p. 247. Tolman translates thus:—"He did not then hold (the army) faithful." This does not seem correct. 7 See I-19. 8 𐎧𐎺𐎠𐎡𐎴𐎧𐎺𐎠 (P.).

<i>aṣa(n)</i>	<i>vaṣiy</i>
अहन्	उशी(मिः)
१. ५-५-५-५	३. ५-५-५
killed	utterly.

*Anāmakahya māhyā XXVII rauchabish thakatā āha(h),*  
*avathāshām<sup>2</sup> hamaranam krtam<sup>3</sup>.*

In Anāmaka month with 27 days completing (these course)  
 it was, that thus (with them) battle was made<sup>4</sup>.

<i>Pasāva(h)</i>	<i>hauv</i>	<i>kāra(h)</i>	<i>hya(h)</i>	<i>manā</i>
पश्वा वा	असौ	कारः	यः	मम
५-५-५-५-५-५-५-५	५-५-५	३. ५-५-५	३. ५-५	५-५-५
Afterwards,	that	army	which	was mine.

<i>Ka(n)pada(h)</i>	<i>nāmā</i>	<i>dahyāush</i>	<i>Mādaiy</i>
कंपदः	नाम्ना	दह्युः	मादे
३. ५-५-५-५-५-५-५-५	५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
—(there was)	Kampada	named	region in Media

<i>avadā</i>	<i>mām</i>	<i>chitā</i>	<i>amānaya(h);</i>	<i>yātā</i>
अवतः	मी	चित्	अमानयत् <sup>5</sup>	यथ (यदा)
५-५-५-५-५-५-५-५	५-५-५	५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
there	me	too	awaited;	when (till)

<i>adam</i>	<i>arasam</i>	<i>Mādam.</i>
अहं	आरषम्	मादं
५-५-५	५-५-५-५-५-५-५-५	५-५-५-५-५-५-५-५
I	went	to Media.

1 See I-10. 2 See II-6. 3 See I-18. 4 कृतं ५-५-५-५-५-५-५-५. 5 ३/१  
 caus. of मन् "to honour," here "honour by staying to honour me  
 by their assistance." 6 See Kanga's Dic. p. 393 and cf. the  
 forms ५-५-५-५-५-५-५-५ Pot. ३/१ Atm. of ५-५-५ and ५-५-५-५-५-५-५-५ ३/३  
 Imperf. 7 See I-18.

7. *Thātiya etc.,**Pasāva(h)**Dādarshis*

पश्चा वा

दादर्शिः

Afterwards

Dādarshi

*nāma(n)**Arminiya(h)**manā**ba(n)daka(h).*

नाम्ना

अर्मिनियः

मम

बद्धकः

named Arminian (who was)

my

slave (or subject)

*avam**adam**frāishayam**Arminam,*

एवं

अहं

प्रेष्यम्

अर्मिनं,

him

I

sent

to Armenia,

*avathāshaiy**athaham :**Paraidiy,*

एवं अथ तस्मै

अशासम्

प्रेहि<sup>3</sup>

(and) thus to him

I said,

"Go forth,

*kāra(h)**hya(h)**hamithriya(h)*

कारः

यः

असैत्रेयः

the army

which

(is) inimical

1 See I-7. 2 See II-6. 3 2/1 Imper. of ई with प्र 2nd cl.; for the form see Rv. I-80-3; see II-6. 4 See II-6. 5 The form 𐬨𐬀𐬭𐬀 2/1 Imper. occurs in Ys. 46-16. The form 𐬨𐬀𐬭𐬀𐬀𐬭𐬀 occurs in Vd. 22-7. 𐬨𐬀𐬭𐬀𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀𐬀𐬭𐬀 (P).

<i>manā</i>	<i>naiy</i>	<i>garbataiy</i>	<i>avam</i>	<i>jadiy.</i>
मम	नहि	गोपयति	एनं	जहि
·मम·	·नहि·	·गोपयति·	·एनं·	·जहि·

(and) mine (does) not call (itself), the same smite."

<i>Pasāva(h)</i>	<i>Dādarshish</i>	<i>ashiyava(h).</i>
पश्वा वा	दादर्षिः	अशियवत्.
·पश्वा·	·दादर्षि·	·अशियवत्·

Afterwards Dādarshi went.

<i>Yathā</i>	<i>Arminam</i>	<i>parārāsa(h)</i>	<i>pasāva (h)</i>
यदा	अर्मिनम्	प्रार्षित्	पश्वा वा
·यदा·	·अर्मिनम्·	·प्रार्षित्·	·पश्वा·

When Armenia he reached then

<i>hamithriyā</i>	<i>ha(n) gmatā</i>
अमैत्रेयाः	समगमन्त or संगताः
·अमैत्रेयाः·	·समगमन्त· or ·संगताः·

the enemies met together (and)

<i>paraitā</i>	<i>patish</i>	<i>Dādarshim</i>	<i>hamaranam</i>
प्रेताः	प्रति	दादर्षि	समरं
·प्रेताः·	·प्रति·	·दादर्षि·	·समरं·

went against Dādarshi battle

1 See II-6. 2 Ys. 9-80; see Kanga's Dic. p. 187. 3 See II-6. 4 See Vd. 2-9; Kanga's Dic. p. 164, past participle, Gr. p. 268, समगमन्त 3/3 imperf. Punejar suggests 5 See II-7. Cf. Kanga's Dic. p. 87.











<i>parārasa(h)</i> , प्रापितः <sup>1</sup>	<i>pasāva(h)</i> पश्वा वा	<i>hamithriyā</i> अमैत्रेयाः
· 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵		
he reached,	then	the enemies
<i>ha(n)gmatā</i> संगताः	<i>paraitā</i> प्रेताः	<i>patish</i> प्रति
𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵		
gathered (together and)	went	against
<i>Va(h)umisam</i> वसुमिसं	<i>hamaranam</i> समरं	<i>chartanaiy.</i> करणाय
· 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵𐎠𐎧𐎡𐎹𐎢𐎵		
<i>Vahumisa</i>	battle	to make.
<i>Izarā</i> इझरा	<i>nāmā</i> नाम्ना	<i>dahyāush</i> दह्युः
𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵		
<i>Izrā</i>	named	region
<i>avadā</i> अवताः	<i>hamaranam</i> समरं	<i>akunava(n).</i> अकुर्वन्.
· 𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵 · 𐎧𐎡𐎹𐎢𐎵		
there	battle	they made.

Ahuramazda gave me assistance. By grace of Ahuramazda the army which was mine smote the army, which (was) inimical utterly. In Anāmak month 15 days completing, it was that thus with them battle was made.

11. *Thātiy Dārayava(h)ush etc., Patiy dvitiiyam etc.*

N.B.—This passage is the same as para 8th, except the name of the enemy and the place, where battle was

1 II-6. 2 II-7. 3 In the Lexicon Tolman says that this name was wrongly edited for *i(zar) ā*. Paul Horn has *Yzritush*.







for dual. See Kanga's Gr. p. 104. 9 I-17. 10 I-9.

<i>kāra(h)</i>	<i>avaina(h).</i>	<i>Pasāva(h)</i>	<i>adam</i>
कारः	अवेनत्.	पश्चा वा	अहं

army	saw.	Afterwards	I
------	------	------------	---

*Hagmatānaiy*

हग्मताने

*uzmayāpatiy*

उ (च) क्षमायाम् प्रति

in Ecbatāna(Hamadān)	on the pole (cross)
----------------------	---------------------

*akunavam,*

अकरवम्,

*utā*

उत

*martiyā*

मर्त्याः

*tyaishaiy*

त्ये तस्य

put (him),	and	the men	who	his
------------	-----	---------	-----	-----

*fratamū*

प्रथमाः

*anushiyā*

अनुशयिनः

*āha(n)tā,*

आसन्

*avaiy*

तान्

foremost	followers	were,	them
----------	-----------	-------	------

*Hagmatānaiy*

हग्मताने

*a (n)tar*

अन्तर

*didām*

देहीम्

*frāha(n)jam*

प्रासजम्

in Ecbatāna	in the fortress	I hanged
-------------	-----------------	----------

1 3/1 Imperf. of. rt. 3/1. 2 Paul Horn notes that this word is derived from *ud* and *zam* "earth", lit. a thing protruding from the earth, a post, pole. Tolman renders it as "cross". From 3/1 or 3/2 we have coined the word 3/1 which with the final 3/2 has the loc. sing. form 3/1 (See Kanga's Dic. p 210). The extended form being 3/1 P. suggests 3/1. 3 See I-13 3/1 (P.) 4 Atm. forms of 3/1 do not exist. On the analogy of 3/1 Impera. Par. 3/3, we have coined 3/1. Compare नयन्तु and अनयन्त (imper. and imperf. 3/3) Pars. Perf. 3/3 is 3/1 P. suggests 3/1. 5 3/1 means to be attached; cf. 3/1 = attached (in love). Sk. root is संज.

14. *Thātiy etc., I martiya(h) Chithra(n)-takhma(h)*

१ मर्त्यः चित्र-तोकमः

۱ . مړتۍ . چترتوکمه

1 man Chitratokhma

*nāma(n) Asagartiya(h), haurmaiṃ hāmithriya(h)*

नाम्ना असर्गर्त्यः असौ मयि अमैत्रेयः

نامنه اسرگرتۍ اسو مای امئترئە

by name(who was) a Sagartian, mine he enemy

*abava(h), kārahayā avathā athaha(h)<sup>2</sup>*

अभवत् कारस्य एवं अथ अशासत्

ابوات کارسۍ وەنەم اەم

became, (and) to the army thus said:—

*Adam Khshāyathiya(h) amīy Asagartaiy*

अहं क्षत्रियः अस्मि असर्गर्तिये

اهم کخترئە اسمئ اسرگرتئە

"I king am in Sagistan

*(H)uvakhshathrahyā taumāyā. Pasāva(h)*

हुवक्षत्रस्य तोकमः पश्वा वा

هۋاکخشتراسۍ توکمه

Huvakshatra's descendant." Afterwards

*adam karam Pārsam utā Mādam*

अहं कारं पार्सं उत मादं

اهم کارم پارسم وەت مادم

I the army (which was) Persian and Median

*frāshayām.*

प्रेष्यम्

*Takhmāspāda(h)*

तख्मस्पादः

*nāma(n)*

नाम्ना

فرەشەئەم تەخمەسپادە نامنه

sent.

Takhmāspādha

named



*Māda(h)*      *manā*      *ba(n)daka(h)*      *avamshām*  
मादः      मम      बद्धकः      एनं (तम)

Median (was) my subject; this their

*mathishtam*      *akunavam.*      *Avathāshām*

म.हृष्टं      अकरवम्      एवं अथ तेषाम्

chief      I made.      Thus to them

*athaham:*      *Paraitā*      *kāram*      *tyam*      *hamithriyam*

अशासम्      प्रेत      कारं      त्वं      अमैत्रेयं

I said:— "Go (and) the army which(is) inimical

*hya(h)*      *manā*      *naiy*      *gaubātaiy*      *avam*      *jatā.*

यः      मम      नहि      गोपयति      तं      हत

(and) which mine does not call itself, this smite.

*Pasāva(h)*      *Takhmaspāda(h)*      *hadā*

पश्चा वा      तख्मस्पादः      सह

Afterwards      Takhmaspādha      with

*kārā*      *ashiyava(h)*      *hamaranam*      *akunauash*

कारेण      अच्यवत्      स्मरं      अकरोत्

the army went, and battle made

1 See II-6. 2 See II-6. 3 See Kanga's Dic. p. 580.

4 (P.) 5 Better (P). 6 In Av. is of 5th cl., in Sk. is of 8th cl. For the form see Kanga's Dic. p. 126. See II-6.





1. Thātīya etc.,	Pāsāva(h)	adam	kāram	
पश्चा वा	अहं	कारं		
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥		
Afterwards	I	the army (which		
Pārsam	frāishayam	abiy	Vishtāspam	
पार्स	प्रेष्टम्	अभि	विश्तास्पं	
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	
was) Persian	sent	to	Vishtāspa	
hachā	Raghāyā.	Yathā	hauv	kāra(h)
सचा	रघायाः	यथ (यदा)	असौ	कारः
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥
from	Raghā.	When	that	army
parārasa(h)	abiy	Vishtāspam	pasāva(h)	
प्राषित्	अभि	विश्तास्पं	पश्चा वा	
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥
reached	to	Vishtāspa	then	
Vishtāshpa(h)	āyasatū	avam	kāram	
विश्तास्पः	आ-सत्	तं	कारं	
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	
Vishtāspa	went to (or met)	that	army	
ashiyava(h).	Patigrabanā	nāma(n)		
अच्यवत्	प्रतिग्रवना	नाम्ना		
· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	· ६६ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥ ५ ॥	
(and) marched on.	Patigrabanā	named		

1 II-6. 2 II-6. 3 3/1 Imperf. of  $\text{C}_{10}\text{H}_{16}\text{O}$  (33-34-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-103





<i>avam</i>	<i>kāram</i>	<i>jadiy</i>	<i>hya(h)</i>	<i>manā</i>	<i>naiy</i>
तं	कारं	जहि	यः	मम	नैव
𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌
that	army	smite,	which	mine	does not
<i>gaubataiy.</i>		<i>Pasāva(h)</i>		<i>Dādarshish</i>	
गोपयति		पश्चा वा		दादर्षिः	
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
call (itself)."		Afterwards		<i>Dādarshi</i>	
<i>hadā</i>	<i>kārā</i>	<i>ashiyava(h)</i>		<i>hamaranam</i>	
सह	कारेण	अच्यवत्		समरं	
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
with the army		went,		(and) battle	
<i>akunaush</i>	<i>hadā</i>	<i>Margayaibish</i>			
अकरोत् (अकृणोत्) <sup>2</sup>	सह	मर्गमिः <sup>3</sup>			
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
made	with	Margians. <sup>4</sup>			

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine smote the army, which (was) inimical, utterly. Of Atryāditya month 23rd day it was, that thus with them battle was made.

#### 4. *Thātiya etc.*<sup>5</sup>

Afterwards the province mine became. This is that which was done by me in Bactria.

5. <i>Thātiya etc., I</i>	<i>martiya(h)</i>	<i>Vahyazdāta(h)</i>
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌
(There was) 1	man	Vahyazdāta

1 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 (P.). 2 See II-14. 3 Supposing the word to be मर्ग and not मर्ग cf. 𐬵𐬀𐬎𐬌: 4 Then follows the usual passage. 5 As in para 2 above.







utū Mādam frāishayam hya(h) upā mām  
 उत मादं फ्रैशयं यः उप मां  
 and Median sent that (which) with me

āha(h). Artavardiya(h) nāma(n) Pārasa(h) manā  
 आस अर्तवर्दिय नाम्ना पार्सः मम

was. Artavardiya named Persian (who was) my

ba(n)daka(h), avamshām mathishtam akunavam,  
 बद्धकः तं मदिष्ठं अकरवम्

subject, him chief I made

hya(h) . aniya(h) kārā(h) Pārasa(h)  
 यः अन्यः कारः पार्सः

That (which) (was) other army, Persian

pasā manā ashīyava(h) Mādam \* \* \* \*<sup>1</sup>  
 पश्च मम अच्यवत् मादम्

after me went to Media.

Yathā Pārāsam parārāsa(h), Rakā<sup>2</sup>  
 यदा पार्सं प्रार्षित् रका

When to Pārsa he went, Rakā

1 In the Lexicon Tölman reads *Pasiva(h) Artavardiya(h) hadī kīrī ashīyava(h) Pārāsam* in lieu of the gap. 2 Rakā (Tolman).

<i>nāma(n)</i>	<i>vardanam</i>	<i>Pārsaiy,</i>	<i>avadā</i>	
नाम्ना	वर्धनं	पार्से	अवतः	
𐬨𐬀𐬯𐬀𐬎𐬌	𐬵𐬀𐬭𐬀𐬵𐬀𐬎𐬌	𐬀𐬱𐬀𐬰𐬀𐬵𐬀𐬎𐬌	𐬵𐬀𐬭𐬀𐬵𐬀𐬎𐬌	
named	city (there was)	in Pārsa,	there	
<i>hauv</i>	<i>Vahyazdāta(h)</i>	<i>hya(h)</i>	<i>Bardiya(h)</i>	
असौ	वह्यश्वातः	यः	बर्दियः	
𐬨𐬀𐬵	𐬵𐬀𐬭𐬀𐬵𐬀𐬎𐬌	𐬨𐬀𐬵	𐬵𐬀𐬭𐬀𐬵𐬀𐬎𐬌	
that	Vahyazdāta	who	Bardiya	
<i>agaubatā,</i>	<i>āish</i>	<i>hadā</i>	<i>kārā</i>	<i>patish</i>
अगोपयत	ऐश्	सह	कारेण	प्रति
𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌
called (himself)	came	with	army	against
<i>Artavardiyam</i>	<i>hamaranam</i>	<i>chartanaiy</i>		
अर्तवर्दियं	समरं	करणाय		
𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌		
Artavardiya	battle	to make.		

*Pasava(h) etc.*<sup>5</sup>

*Translation:*—Afterwards battle was made. Ahura-mazda gave me assistance. By grace of Ahuramazda, I smote utterly the army, which was of Vahyaz-dāta. It was on the 12th day of the month Thuravāhar, when battle was made with them they<sup>6</sup>

7. <i>Thātiya etc.</i>	<i>Pasāva(h)</i>	<i>hauv</i>	<i>Vahyazdāta(h)</i>
	पश्वा वा	असौ	वह्यश्वातः
	𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌	𐬨𐬀𐬵	𐬵𐬀𐬭𐬀𐬵𐬀𐬎𐬌
	Then	that	Vahyazdāta

1 𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌 (P.) 2 𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌 (P.) See II-12. 3 Cf. 𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌 Kanga's Gr. p. 67. 4 𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬌 (P.) 5 As in II-13. 6 See II-10.

<i>hadā</i>	<i>kannaibish</i>	<i>asabāribish</i>	<i>amutha(h)</i>
सह	कतिभिः	अश्वपालै or अश्ववहैः	अमुतः
𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎧𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴 <sup>1</sup>	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴 <sup>2</sup>
with	a few	horsemen:	from there
<i>ashiyava(h)</i>	<i>Paishiyā(h)uvādām,</i>	<i>hachā</i>	
अचयदत्	पैश्याहुवादाम्	सचा	
𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	
went (fled)	to Paishiyā-huvadā.	From	
<i>avadasha(h)</i>	<i>kāram</i>	<i>āyasatā</i>	<i>hyāparam</i>
अवतः	सः	कारं	आयसत् यत् परं
𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴
there	he an army	seized.	After this
<i>āish</i>	<i>patish</i>	<i>Artavardiyam</i>	<i>hamaranam</i>
ऐत्	प्रति	अर्तवर्दियं	समरं
𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴
he went	against	Artavardiya	battle
<i>chartanaiy.</i>	<i>Prga(h)</i>	<i>nāma(n)</i>	<i>kaufa(h)</i>
करणाय	प्रगः	नाम्ना	कूपः <sup>5</sup>
𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴
to make.	(There is) Praga	named	mountain;
<i>avadā</i>	<i>hamaranam</i>	<i>akunava(n)</i>	
अवतः	समरं	अकुर्वन्	
𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴	
there	a battle	they made.	

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine, smote the army,

1 Cf. II 1. 2 See II-18 𐎠𐎢𐎡𐎴𐎠𐎢𐎡𐎴 fled (P.) 3 See I-12. 4 I-19. 5 In Sk. कूप means "well", also "rock in the midst of a river."







<i>tyam</i>	<i>Vahyazdāta(h)</i>	<i>frāishaya(h)</i>	<i>abiy</i>
त्यं	वह्यश्दतः	फ़ैशयत्	अभि
<p>which (army) Vahyazdāta sent against</p>			

<i>Vivānam</i>	<i>hamaranam</i>	<i>chartanaiy:</i>
विवानं	समरं	करणाय
<p>Vivāna battle to make.</p>		

<i>Kāpishkānish</i>	<i>nāmā</i>	<i>didā</i>	<i>avadā</i>
कापिश्कानिः	नाम्ना	देही	अवतः
<p>Kāpishkānesh named fort (there was), there</p>			

<i>hamaranam</i>	<i>akunava(n).</i>
समरं	अकुर्वन्.
<p>battle they made.</p>	

Ahuramazda gave me assistance. By grace of Ahuramazda, the army which was mine, smote utterly that army which was inimical. It was on the 13th day of the month Anāmaka, when battle was made with them thus.

10. <i>Thātya etc.</i>	<i>Patiy</i>	<i>hyāparam</i>	<i>hamithriyā</i>
	प्रति	तस्य परं	अमैत्र्याः
<p>Again after that the enemies</p>			











<i>haur</i>	<i>udapatatā,</i>	<i>Bābiraur</i>	<i>Dubāla</i>
सः	उदपतत्	बाबिरो	दुबाल
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵
he	revolted	in Babylon.	Dubāla

<i>nāmā</i>	<i>dahyāush</i>	<i>hachā</i>	<i>avadusha(h)</i>
नाम्ना	दस्युः	सचा	अवतः सः
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
named	a province	from	there he

<i>haur</i>	<i>udapatatā</i>	<i>avathā</i>	<i>adurujīya(h):</i>
असौ	उदपतत्	एवं अथ	अदुह्यत् :
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
he	revolted	(and) thus he	lied:

<i>Adām</i>	<i>Nabukudrachara(h)</i>	<i>amiy,</i>	<i>hya(h)</i>
अहं	नबुकुद्रचरः	अस्मि,	यः
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵
"I	Nebuchadnezzar	am,	who (is)

<i>Nabunaitahyā</i>	<i>puthra(h).</i>	<i>Pasāva(h)</i>	<i>kāra(h)</i>
नबुनैतस्य	पुत्रः	पश्चा वा	कारः
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵
Nabunaita's	son."	Afterwards	the army

<i>Babiruxiya(h)</i>	<i>hachūma(h)</i>	<i>hamithriya(h)</i>
बाबिरुवियः	सचा मत्	अमैत्र्यः
𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵
(which was) Babylonian	with me	inimical









<i>adamshim</i>	<i>ajanam</i>	<i>uta</i>	<i>IX</i>	<i>khshāyathiyā</i>
अहं तान्	अहनम्,	उत	९	क्षत्रियान्

I them killed. And 9 kings

<i>agr̥bāyam.</i>	<i>I</i>	<i>Gaumāta(h)</i>	<i>nāma(n)</i>	<i>Magush</i>
अग्रभयम्	१	गौमातः	नाम्ना	मगुः

<sup>2</sup>. (ငါ့)လဲ . နှစ်ဦး . နှစ်ဦးလဲ . နှစ်ဦး . နှစ်ဦးလဲ  
I seized. One Gaumāta named Magian

<i>āha(h)</i>	<i>haur</i>	<i>adurujiya(h)</i> ,	<i>avathā</i>	<i>athaha(h):</i>
आस	सः	अद्वयत्	एवं अथ	अशासत्

•သသ    •သပ    •သသယုၣ်    •သၣ်သုၣ်    •သသယုၣ်သသ  
(there) was :    he    lied,    and thus    said :

adam Bardiya(h) amiy, hya(h) Kuraush puthra(h)  
अहं बर्दियः अस्मि, यः कुरोः पुत्रः

“I Bardiya am, who (am) Kuru’s son.”

<i>Haar</i>	<i>Pārasam</i>	<i>hamithriyam</i>	<i>akunaush</i>
सः	पारसम्	अमैत्र्यं	अकरोत्

·He	·Pārsa	·inimical	·made.
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*N.B.*—Hereafter follow similar passages about the 8 other persons. The translation is as under:—

One Âtrina named Susanian (there) was; he lied and thus said:—I am king in Huvja (Susiana). He made Susiana inimical to me.

1 In the Lexicon Tolman adopts the reading *adamshim*, which he calls correct reading, instead of *adamshim*. He translates thus:—"I waged these (battles)." 2 See II-4. אדם, אדם (P) 3 See III-5.

One Nidintu-Bel named Babylonian (there) was; he lied and thus said:— I am Nebuchadnezzar, who am Nabunaita's son. He made Babylon inimical.

One Martiya named Persian (there) was; he lied and thus said:— I am Iwani, king of Huvja (Susiana). He made Susiana inimical.

One Fravarti named Median (there) was; he lied and thus said:— I am Khshathrita, Huvakhshatra's descendant. He made Media inimical.

One Chitra(n)takhma named Sagartian (there) was; he lied and said thus:—I am king in Sagartia, descendant of (H)uvakhshatra. He made Sagartia inimical to me.

One Frāda(h) named Margianian (there) was; he lied and said thus:— I am king in Margu (Margiana). He made Margiana inimical.

One Vahyazdāta named Persian (there) was; he lied and said thus:— I am Bardiya, who (am) the son of Kuru. He made Pārsa inimical.

One Arakha(h) named Arminian (there) was; he lied and said thus:— I am Nebuchadnezzar, who (am) Nabunait's son. He made Babylon inimical.

3. *Thātiy etc., Imai IX khshāyathiyā adam*

इमान् ९ क्षत्रियान् अहं

These 9 kings I

*agrabāyam, a(n)tar imā hamaranā*

अग्रभयम् अन्तर ईमान्<sup>2</sup> समरान्

<sup>1</sup> seized, in these battles.



5. *Thātiy etc., Tuvam kâ khshāyathiya(h) hya(h)*

त्वं कः क्षत्रियः यः

Thou, whatever king who

*aparam ahīy<sup>1</sup> hachā draugā(h)*

अपरं असि सचा द्रोहात्

later on<sup>2</sup> will be from deceit (lie)

*darsham patipaya(h)wā. Martiya(h) hya(h)*

दर्शण<sup>3</sup> प्रतिपायस्व<sup>4</sup> मर्त्यः यः

strongly protect (thyself). The man, who

*draujana(h) ahatiy avam (h)ufrastam*

द्रोही अस्ति तं सुपथम्

deceiver is, him well-punished

(i.e. punish well)

*parsā, yadiy avathā manihāhay*

पर्व यदि एवं अथ मन्यसे

punish, if thus thou thinkest

1 In the Lexicon on pp. 24, 72 Tolman says that this word should be read *āhy* everywhere. 2 In future. 3 Strongly. 4 2/1 Imper. pass. of प। 5 2/1 Atm. imper. passive (coined). See Kanga's Dic. p. 192. P. suggests 6 Nearest available form. 7 2/1 Imper. of 1st class; (from to be fresh) (P.)













11. *Thātiy etc., Yadiy imām ha(n)dugām*  
यदि इमम् 'दोहं

If                  this                  edict

*apagandayāhy,      nairy      thāhy      kārāhyā,*  
अवगहयसि      नैव      शंससि      कारस्य,

thou concealest, (and) not    tellest    to the people

*A(h)uramazdātaiy      jatā      biya(h),*

अहर्मज्दः तव हन्ता भूयात्.

(may) Ahuramazda      to thee      smiter      be,

<i>utātaiy</i>	<i>taumā</i>	<i>mā</i>	<i>biyā(h)</i>
उत तव	तोकमः	मा	भूयात्

and into thee      a family      not      may there be.

12. *Phātiy etc., Ima(h) tyā(h) adam akunavam,*  
इदम् त्यत् अहं अकरम्

ያሁን · ያሁን · ፍጹም · ፍጹም  
 This      which      I      did

<i>hamahyāyā</i>	<i>tharda(h),</i>	<i>vashnā</i>
समस्य	शर्धस्य	वासना

၂၀၁၁ ခုနှစ်  
 in (the) entire  
 year  
 ၂၀၁၁ ခုနှစ်  
 (by) grace of

<i>A(h)uramazdāha(h)</i>	<i>akunavam</i>	<i>A(h)uramazdā</i>
अहर्मज्दस्य	अकरवम्	अहर्मज्दः

Ahuramazda I did. Ahuramazda

<i>maiyy</i>	<i>upastām</i>	<i>abara(h),</i>	<i>utā</i>	<i>aniyā</i>
मह्यं	उपस्थं	अभृत	उत	अन्याः
𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺
to me	assistance	gave,	(and) also	the other
<i>bagāha(h)</i>	<i>tyaiy</i>	<i>ha(n)tiy.</i>		
भगाः	ले	सन्ति		
𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺		
gods,	who	are.		

13. <i>Thātiy etc.,</i>	<i>Avahyarādiy</i>	<i>A(h)uramazdā</i>
	अस्मात् हि	अहुर्मज्दः
	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺
	For this reason	Ahuramazda

<i>upastām</i>	<i>abara(h),</i>	<i>utā</i>	<i>aniyā</i>	<i>bagāha(h)</i>
उपस्थं	अभृत	उत	अन्याः	भगाः
𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺
assistance	gave	(and) also	the other	gods

<i>tyaiy</i>	<i>ha(n)tiy</i>	<i>yathā</i>	<i>naiy</i>	<i>araiika(h)</i>
त्याः	सन्ति;	यथ	नैव	अरिः
𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺
who	are;	because	no	enemy,

<i>āham,</i>	<i>naiy</i>	<i>draujana(h)</i>	<i>āham</i>
आसम्	नैव	द्रोहः	आसम्,
𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺
I was	no	deceiver	I was,

<i>naiy</i>	<i>zūrakara(h)</i>	<i>āham</i>	<i>naiy</i>
नैव	उवरकरः	आसम्	नैव
𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺	𑀢𑀺𑀓𑀾𑀢𑀺
no	wrong-doer	I was	not

1 Occurs in Vd. 14-8 meaning tormenting. 2 See III-12 𑀢𑀺𑀓𑀾𑀢𑀺 (P). 3 Cf. 𑀢𑀺𑀓𑀾𑀢𑀺 and 𑀢𑀺𑀓𑀾𑀢𑀺𑀓𑀾𑀢𑀺.

<i>adam</i>	<i>naimariy</i>	<i>taumā.</i>	<i>Upariy</i>
अहं	नैव मम	तोकमः	उपरि
𐎠𐎡𐎴	𐎡𐎴𐎠𐎵 𐎡𐎴𐎠𐎵	𐎠𐎡𐎴𐎠𐎵𐎠𐎵	𐎠𐎡𐎴𐎠𐎵
I,	(and) not my	relative.	According

<i>ābashtām</i> <sup>1</sup>	<i>upariyāyam,</i>	<i>naiy</i>	<i>shakaurim</i> <sup>2</sup>
अवस्थां	उपरि-अयाम्	नैव	शौर्य
𐎠𐎡𐎴𐎠𐎵𐎠𐎵	𐎠𐎡𐎴𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵	𐎡𐎴𐎠𐎵	𐎠𐎡𐎴𐎠𐎵𐎠𐎵
to law	I acted	not to bravery	(or military camp)

<i>tunuvatam</i> <sup>4</sup>	<i>zura(h)</i>	<i>akunavam.</i>	<i>Martiya(h)</i>
तनुतां	ज्वरः	अकरवम्	मर्त्यः
𐎠𐎡𐎴𐎠𐎵𐎠𐎵 (𐎠𐎡𐎴𐎠𐎵)	𐎠𐎡𐎴𐎠𐎵	𐎠𐎡𐎴𐎠𐎵𐎠𐎵𐎠𐎵	𐎠𐎡𐎴𐎠𐎵𐎠𐎵
(nor) to weakness	wrong	I did to.	The man
(or those who praised me),			

<i>hya(h)</i>	<i>hamatakhshatā</i>	<i>manā</i>	<i>vithiyā,</i>
यः	समतक्षकः	मम	वेद्यः(?)
𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵𐎠𐎵	𐎠𐎡𐎴	𐎠𐎡𐎴𐎠𐎵𐎠𐎵
who,	(was) active and	my	family
(inclined towards)			

1 The amended reading is *arəštā*, "rectitude"; Cf. *Arəštāt*, "goddess of rectitude". (See Tolman's *Anc. Pers. Lexicon*, p. 68). Cf. *airvi-vista* (*Visp.* 9. 3). P. suggests 𐎠𐎡𐎴𐎠𐎵𐎠𐎵 "binding." 2 This is a doubtful word. I think the middle *ka* is redundant. The word may be "*skairya*". 3 𐎠𐎡𐎴𐎠𐎵𐎠𐎵𐎠𐎵, "I came close to" (P). 4 Paul Horn reads "*huvatam*". There being a gap before this word. Tolman suggests, it may be "*Stunuvatam*" = those that praise me (*Ancient Persian Lexicon and Texts*, p. 98). 5 Taking the word as 𐎠𐎡𐎴𐎠𐎵𐎠𐎵 neuter. 6 See I-14 "The man who helped my house" (Tolman).



15. *Thātiy etc., Tuvam kâ hya(h) aparam imām*

त्वं कः यः अपरं इमां  
 ६७० ६७१ ६७२ ६७३ ६७४

Thou whosoever hereafter this

*dipim vaināhy, tyām adam niyapisham,*  
 लिपिम् वेनसि त्यां अहं न्यपिषम्

६७५ ६७६ ६७७ ६७८ ६७९

inscription shalt see which I have inscribed

*imaivā patikarā mātya vikanāhy,*  
 इमान् प्रतिकारान् मा त्यान् विखान्<sup>३</sup>

६८० ६८१ ६८२ ६८३ ६८४

(and) these sculptures, shall not destroy them.

*yavā jivāhy avā araiy paribarā.<sup>३</sup>*  
 यावत् जीवसि तावत् तान् परिभर

६८५ ६८६ ६८७ ६८८ ६८९

As long as thou livest, so long them protect.

16. *Thātiy etc., Yadiy imām dipim vaināhy*

यदि इमां लिपिम् वेनसि

६९० ६९१ ६९२ ६९३

If this inscription thou shalt see

*imaivā patikarā naiydish*  
 इमान् प्रतिकारान् नैव तान्

६९४ ६९५ ६९६ ६९७

(and) these sculptures and shall not

1 प्रतिकारान् would be better, as it means "pictures".

2 Pre. tense used as imper. 3 Tolman and Paul Horn read "parikarā". Tolman in his "Lexicon" says that the reading is wrong, it should be "paribarā". It is of 1st class.









complete).

1 The greek names are given by Tolman in his Lexicon, and also by Paul Horn. 2 Read as *Datubyahya* in Tolman's Lexicon. 3 Particle giving to preceding *tuvam* an indefinite force (Tolman's Lexicon, p. 79).